1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

direct with Zaria.) The Makama of Zaria was the Kauru "intermediary" (*kofa*), and the Galadiman Makama used to accompany the chief of Kauru on his annual visit to Zangon Katab, when tribute, in the form of slaves, was collected town by town. The Katab were not always, however, under control and would, on occasion, unite to drive the chief of Kauru out of Zangon Katab and pillage the Hausa inhabitants. Occurrences such as this were exceptional, for it was admitted that normally all Katab who committed serious offences were sent to Kauru to be sold into slavery. Thus one guilty of murder or burglary was dispatched to Kauru. He might be ransomed by his relatives, but as the ransom for a murderer was four slaves, the relatives seldom exercised the privilege. Minor offences could be dealt with locally. A small theft committed by a fellow clansman would be dealt with privately, the thief receiving a thrashing and being made to restore the stolen property. Or he might he haled before the sub-clan chief and elders (the elders generally acquiescing in the decision of the chief). The thief would be made to restore the stolen property and be mulcted in a fine, two-thirds of which would go to the complainant, the remaining one-third being divided among the chief and elders. An adulterer would also be haled before the chief and fined; but if he was a fellow clansman the injured husband would say nothing beyond abusing his wife. Disputes as to the paternity of children were determined by the administration of sass-wood to chickens representing the contending parties. Those charged with witchcraft were required to drink the sass-wood personally; but the permission of the sub-clan head had to be obtained before trials by ordeal could be held. Owing to the custom of contracting sub-marriages, disputes as to the paternity of children were, and still are, of daily occurrence. The complainant (the prior husband) went with the elders of his town to the town of his former wife's parents. The new husband also appeared, accompanied by his elders, and the matter was threshed out before the seniors of all three villages, the protagonists being the woman and her former husband. If the matter could not be decided the late husband and the new husband each produced a chicken and sass-wood was administered. The case was decided in favour of the man whose chicken survived.

This question of the contraction of sub-marriages and the

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kagoma

It has been suggested that they formed part of a large group which migrated from the north-west of Zaria, which includes the Kagoro, Attakka, Jaba, Kaje, Kaura and Moroa, to whom they show a certain affinity in language, customs and dress. 101

They speak a dialect of their own, and the majority know Haussa also. 197 191

Their Chief, "Dem," pointed out to Osuman, first Emir of Jemaa, the desirability of the site, and voluntarily paid tribute to Zaria through Jemaa. Circ. 1859 A.D. they ceased to pay, and a large proportion of the population were burnt out in caves in the resulting punitive expedition. Small raids continued until 1894, when they were finally subdued by the Filane and acknowledged the suzerainty of the Emir of Jemaa, to whom the Kagoma District head is now responsible. 648 175

The two acknowledged crimes were murder and theft. A murderer was required to give a bull to the bereaved family, whilst a thief was detained until his relatives paid a horse to the Sarkin Jemaa and two goats to his captors. 682 685

They are excellent agriculturists. Boys are given miniature hoes at the age of three years old. 241

They are of good physique. 524 192

The men wear a triangular-shaped leather loin-covering, or a skin that hangs from the shoulder, and bind their beards with grass. They carry wooden swords. 291

Virgins wear an apron of green strings ornamented with cowries and brass bells. Married women wear a loin-cloth. 291 301

Nearly all the villages are situated on the top of the hills, amongst almost inaccessible rocks. The huts are of mud, surmounted by conical-shaped grass roofs. The interior is divided into three partitions by means of mud-arches projecting from the wall.* 361 342

A girl may be betrothed before her birth, the *fiancé* undertaking that should the unborn babe prove to be a boy he will be its friend all through life. Such an arrangement is, however, of rare occurrence, the custom being for a girl to be engaged to the first man who gives her parents a fowl and bespeaks her after her birth. The suitor further gives her father a hoe or 2,000 cowries every year, until the girl has arrived at marriageable age at about ten years; as the marriage day approaches he gives the bride's father a further present of five chickens. On the day itself, six of his boy friends enter her parents' house, where she is hidden amongst the women, find and capture her, and take her to one of the groom's female relations. They return at night, give the custodian a chicken and take the bride to the groom's house, where he is awaiting her with three male friends who proceed to address the young pair on the duties 584 585

* *Vide* Jaba, p. 163.

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kaje

648 175 Their first acquaintance with the Filane was when some settlers of that race came to their country at Kachicharri and paid certain irregular tribute of cattle to the Kaje.

At the outbreak of the Jihad, however, they were invaded by the Filane who came and settled near Mount Daroro. The Kaje decided to wipe them all out, but the plot was betrayed by the Filane concubine of Sarkin Indema and her compatriots escaped. She, herself, suffered condign punishment, being thrown into a hole which was filled up with stones and she was thus buried alive.

When the Filane settled at Jemaa in the same neighbourhood, the Kaje again tried to turn them out, circ. 1812 A.D., but were ultimately defeated—some of them fled into Zaria Province, and the main body to Sanga, south-east of Jemaa.

The Kaje were situated on both sides of the Zaria-Nassarawa boundary when the Filane Emir of Zaria, Abdul Karimi, circ. 1835 A.D., sent a force against them at their principal town of Kurmin Bi, to exact tribute. An arrangement was come to, but circ. 1849 Mohman Sani, then Emir of Zaria, led a punitive expedition against them and told the southern section to follow the Sarkin Jemaa, since which time they have had no recognised tribal Chief. In 1858 they were again recalcitrant and Audu, Emir of Zaria, finally broke them. Since 1870 the Jemaa Kaje have been ruled, nominally at least, by Jekada from Jemaa, and in 1912 they were induced to acknowledge the practical suzerainty of the Sarkin Jemaa and accepted, as District head, Liman Umoru, a Filane of Jemaa.

621 In old days each village was governed by a council of Elders and an hereditary village Chief. This office was, however, usually vacated after a few years, the Chief nominating the most capable member of his family to be his successor and himself 423 retiring to a seat on the council. An office bearer called Tagama [592] (Magajin Mutua) judged all disputes and apportioned farm-lands, 427 to which the occupant and his heirs had exclusive right so long as the land was cultivated. It was not uncommon, however, for the occupant to lease his land, practically as a matter of goodwill, for he only received a pot of beer, which lease was terminable by either party after the dawa harvest; no woman [562] might hold land.

674 There was a regular system of punishment of crime, but 681 there were only three legal offences: Theft from a storehouse, murder and adultery. The two latter were alike punishable by death or by banishment.

● 685 A thief's family paid a horse to the village head, who was the judge in all judicial affairs.

682 A murderer was expelled from the village for two years; he was sent first to Kurmin Bi, thence to Sakwot, thence to Fadan Kagoma, where he worked on the Kogoma farms. He